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Cynthia is reproached for taking the time, though sent for by the poet in great distress, to—do up her hair, which has not been combed since yesterday? Surely this would have been no indication of extraordinary heartlessness! The passage from Ovid (*AA* iii. 153 ff.), cited by our editor, as well as the others, furnishes a clew to the meaning—

Et neglecta decet multas coma; saepe iacere  
Hesternam credas; illa repexa modost.

Cynthia has lingered over her toilet till her clever manipulation has imparted an air of artless *négligé* to her coiffure. *hesternos crines* is the accusative of the thing effected. The result is like that described by Propertius in ii. 22.9:

Sive vagi crines puris in frontibus errant.

It is the time consumed in attaining this modish effect, over and above what would amply suffice for neatness, which exasperates the waiting lover. But our note runs, “Die Haare, die noch von gestern her, d.h. noch nicht wieder gekämmt sind, ordnen.” Probably Ovid’s distich was directly inspired by our verse.

Certainly *Metam.* x. 545 (cited by Rothstein),

Parce<sup>1</sup> meo, invenis, temerarius esse periclo,

furnishes the key to unlock the difficult passage later on in this same poem of Propertius (vss. 27 f.):

Audax a nimium, nostro dolitura periclo,  
Siquid forte tibi durius inciderit.

*nostro periclo* must be “at my cost,” “to my sorrow,” and Propertius would assuredly have been astonished to learn that “*periclo* erinnert an v. 3”—

Aspice me quanto rapiat fortuna periclo!

The reviewer would close with an expression of his personal gratitude for the much which he has learned from *Römische Elegiker*, and the hope that the veteran scholar may follow the present edition with a sixth before many years have gone by.

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*Modern Greek Folklore and Ancient Greek Religion.* A Study in Survivals. By JOHN CUTHBERT LAWSON. Cambridge (Eng.): University Press, 1910. 12s.

This book is the outcome of work done in Greece by the author while holder of the Craven studentship in 1898–1900; the free hours of the ten years intervening have been given to working up the material then gathered.

<sup>1</sup> *Parce* very possibly comes from v. 26 in the Propertian elegy—*oblitos parce movere deos.*

The work is naturally based as much on the data furnished by modern books, the most important of which are Bernhard Schmidt's *Das Volksleben der Neugriechen und das hellenische Alterthum* and Professor Polites' *Μελέτη ἐπὶ τοῦ βίου τῶν νεωτέρων Ἑλλήνων*, as on the material secured during the writer's sojourn in Greece. The result is an entertaining and valuable book, although many of the views here presented as to the relation of modern beliefs and practices to those of antiquity will probably fail to find general acceptance.

In his introductory chapter the author lays down his thesis that modern Greek folklore is an important source for the study of the ancient religion, which he then proceeds to support by adducing as proof the survival of a belief in the evil eye and of the practice of magic—commonplaces, it must be acknowledged, which hardly prove anything but the universality of superstition. Lawson then argues with a good deal of cogency that in spite of large infusions of Slavonic, Frankish, and Turkish blood, the modern Greek heritage is still essentially Hellenic. The Greek today exhibits the old defects: he shows a narrow patriotism, such as prevented the ancients from creating a Greek nation; has little enduring bravery; is jealous and self-seeking, and not over-scrupulous as to honesty and truth; but on the other hand he holds the obligations of hospitality as sacred as they were ever held in the Homeric Age. Furthermore our author maintains that in the religion of the common man, who alone can come into the reckoning here, Christianity has simply overlaid and modified the beliefs and practices inherited from the earlier polytheistic paganism. In this contention he is in large measure right.

On this introduction follows a detailed discussion of the survival of the old deities from Zeus to the Genii. The several sections are of varying interest and merit, and indeed the reviewer must confess that some of them seem forced into being for the sake of completeness. In detail we may note that Zeus has hardly left a trace of himself, unless it be in the modern limitations of the special provinces of the Godhead to the ordinary phases of Nature; Poseidon too has gone; and great Pan is dead indeed. But Demeter has displayed more vitality, for it is said that her worship as *ἡ δύια Δήμητρα* continued down to the beginning of the nineteenth century at Eleusis, where, despite the church's iconoclasm, the object of devotion was that ancient statue which in 1801 Clarke and Cripps carried off to dwell today in obscurity in the Fitzwilliam Museum. In general, however, Saint Demetrius has superseded the ancient goddess as patron of agriculture. Some matters introduced here as evidence are of doubtful value. The Albanian story of Saint Demetra, quoted from Lenormant has a suspiciously literary sound; and the taboo of the pig in northern Arcadia can hardly be connected with ancient ritual. Furthermore the curious and interesting account of *Ἡ Δέσποινα* in Arcadia and elsewhere, whose existence Lawson believes he is the first to note, and the story of "The Mistress of the Earth and Sea" do not point

with certainty to Demeter or Persephone. More probable is the survival of Charon, who as Charos carries off those whose time has come and keeps them in ward in the lower world. The ancient ferryman has succeeded to the throne of his master Hades, who is no longer a person but the place of the dead. Yet Cerberus seems to threaten still. Aphrodite has disappeared; but the Fates, if they be the ancient *Μοῖραι*, are still invoked on marriage and maternity. The Nereids, who play a large rôle in peasant thought today, our author holds to be the descendants of the ancient Nymphs, while he would see Artemis in the "Queen of the Mountains."

Perhaps the most interesting section in the first half of the book is that on the Centaurs who, Lawson claims, survive in the troublesome Callicantzari. The name in its varied forms he derives, against Polites, from *κέρατωρ*, with a euphemistic suffix. The modern peasant designates as Callicantzari many kinds of monstrous creatures, who display the shapes and characteristics assigned in antiquity to Centaurs, Sileni, and Satyrs. It is argued that the form in which the Centaurs were represented in ancient art, half man and half horse, simply indicated their ability to change themselves into any shape at pleasure, and their ancestry is traced back to a tribe of supposed sorcerers living near Pelion to whom their Achaean neighbors gave the name Pheres because of their marvelous power. It is here interesting to note that the district about Pelion is said today to be the richest in tales of Callicantzari. Fortunately these modern hobgoblins are limited in their activities to the twelve days between Christmas and Epiphany. This fact brings them into relation with various January mumblings, ancient and modern, on which we have some interesting pages.

The second half of the book takes up more general matters and on the whole is more important than the first. The chapter on the communion of gods and men deals with present beliefs in the inspiration of the mad, the significance of dreams, and with divination by chance words or meetings, by the flight or cries of birds, by sneezing, by the inspection of the shoulder-blades of the sheep, and by other methods known to antiquity; it also discusses the means by which man seeks to impress his wishes on the higher powers. In his chapter on the relation of the soul and body Lawson first deals with vampires and then passes to an important section on *revenants* and blood-guilt in ancient Greece which must be considered by all students of Greek tragedy. The terms *ἀλάστωρ*, *μιάστωρ*, and *προστρόπαιος* are referred primarily to incarnate human *revenants* seeking vengeance. Our author apparently takes no account of Hatch's discussion of *προστρόπαιος* and similar terms in *H.S.C.P.* XIX, 180 ff., where a somewhat different conclusion is reached. The chapters on cremation and inhumation and on the benefits of dissolution contain much important matter; and the discussion of Pelasgian and Achaean religions deserves careful consideration. Lawson argues with much probability that the ancient Greek held that only after the body was dissolved could the soul enter into the delights of that

Elysium described in a Pindaric fragment (129), for the enjoyment of which the body is essential. Dissolution then is primarily an advantage to the dead; for those left behind it means release from the fear that the dead may return. Most of these views in their essentials have been expressed more than once by others, for example some by Gruppe and more recently by De Mot. The final chapter on the union of gods and men brings the modern concept of death as a form of marriage into a relation with that ancient belief, which found pathetic expression in Antigone's words (816), *ἀλλ' Ἀχέροντι νυμφεύσω*, as well as with the marriage union of gods and men which seems to have formed an essential doctrine in the Mysteries.

This summary gives a very faint idea of the wealth of modern Greek folklore which the book offers us, and we must be grateful to the author for bringing together so much material and for presenting it in an attractive fashion. For interesting the book certainly is; it is written with warmth and enthusiasm for the subject, but all kept in well-regulated restraint. There are, however, certain other things which should be said. The chief value of the work lies in its record of modern beliefs and practices which are rapidly disappearing or are already gone. But even in these the reader needs to bear in mind, what the author no doubt fully appreciated, that the oral data may not always be trustworthy. The "simple" peasant is not likely to resist the temptation to enlarge and embroider his tale, especially when his listener is a foreigner, new to the spoken tongue, and obviously ready to reward a good story. It is often impossible for the investigator to test the accuracy of the information he receives; for his critic it is absolutely so. Furthermore in the interpretation of ancient religious history Lawson is not always impeccable; a better acquaintance with the modern literature would have changed more than one of his statements. At times also his interpretation of the Greek is surprising, notably his rendering of Aes. *Choeph.* 287-88:

*πάντων δ' ἄπιμον κᾶψιλον θνήσκειν χρόνῳ,  
κακῶς ταριχευθέντα παμφθάρτῳ μόρῳ.*

"To die at last with none to honour, none to love him, damned, even in the gloom that wastes all, to know no corruption." In spite of the difficulties which the unusual *ταριχευθέντα* offers, certainly the participle would have to be infinitive and the infinitive participle, if this rendering were to stand. And again it seems to the reviewer that, save in one instance, insufficient account has been taken of possible Turkish, Arabic, and Slavonic influences. Yet when all has been said, it remains true that this book is the most important attempt to deal in a large way with the survivals of ancient religion among the modern Greeks. It deserves the attention of everyone interested in classical antiquity.

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